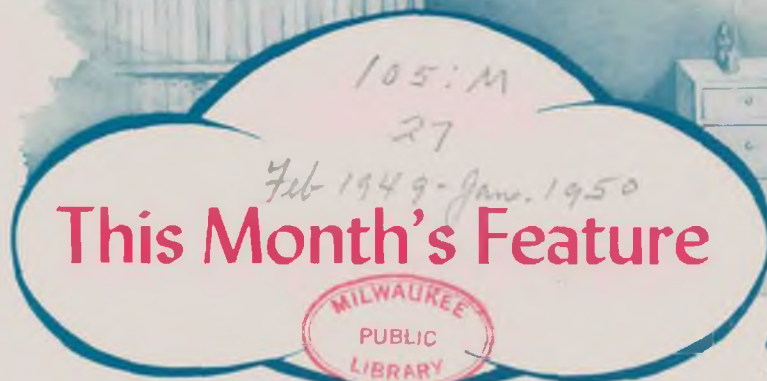


ROSICRUCIAN DIGEST

FEBRUARY, 1949 • 30c per copy



Mysticism • Art • Science



This Month's Feature

Student Supplies



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SAN JOSE, CALIFORNIA



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MUSEUM VISITORS

The above photograph shows a common scene in front of the Rosicrucian Egyptian Museum. Many times during the year special busses bring classes of school children to examine the exhibits in the Rosicrucian Egyptian Museum in connection with their study of ancient history, archeology, and other subjects related to the past. Children from grade and high schools within a fifty-mile radius of San Jose, as well as students of colleges and universities, make up a portion of between forty-five and fifty thousand visitors who come annually to the Rosicrucian Museum.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVII

FEBRUARY, 1949

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH WHAT ARE COSMIC DESIRES?

By THE IMPERATOR



How are we to recognize a desire which is based on Cosmic principles? Let us start with an analysis of *desire*. Every desire consists of two conditions. First, it is a perturbation, or aggravation of our normal state of well-being.

When we are possessed of desires we are ill at ease. We sense, or believe, that there is some deficiency of our being which would be remedied by the satisfaction of the desire. Desires, then, in themselves, are not enjoyable. They are negative conditions, implying the need for something else.

It is patent that one who permits himself to be continually possessed of desires will be in a most distressing condition. The second condition of desire is the ideation which is always identified with it. In other words, every desire, aside from the perturbation it causes, assumes some mental form or idea which we associate with it. Certainly no one has ever had an intense desire *devoid* of the conception of what he wanted! To summarize, then, some condition or circumstance provokes craving which is sometimes mild, and at other times quite intense. From this we form an idea as to what may remove it.

The ideas we associate with such cravings are not always arbitrary. Most frequently, they are based upon, or directly related to experience. We know from past behavior that a certain thing or act will remove the desire, and so that idea is related to it. At other times, we *imagine* what will cause the relief, often to find that it does not. What

causes the aggravation or perturbation of which desires consist? The commonest and most compelling desires arise from somatic wants—the requirements of the body. When all that nature requires for our physical well-being and normal functioning has been met, no somatic craving arises.

Physical insufficiency, or inadequacy arouses sensations which we know as the craving of the appetites. If it were not for such sensations which compel us to act because of the discomfiture which ensues, we might, for example, starve to death in the disregard of the need for food. Since we have learned by experience to eat when hungry, certain actions and things have become associated with the appetite of hunger. The desire is immediately clothed in those ideas which will more readily aid in removing it. The pleasure that follows from the gratification of such desires is obviously *negative*. It decreases in proportion to the demands of the desire. The more we eat, the less the aggravation of the appetite with its consequent diminishing of the pleasure. Such a pleasure first requires a subnormal condition, a deficiency, before it can be aided. In other words, you cannot enjoy the pleasure of eating unless you are first hungry. You cannot enjoy scratching unless you first have an itch. Such pleasures are not wanted in themselves, but are a means of removing an undesirable condition; they are thus, negative.

Mental Pleasures

All desires do not have a somatic origin. Some arise within the mind.

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Monotony, or a condition of rest, is an aggravation of the consciousness. The intelligent, objective mind when awake must be subject to stimuli or it becomes restless and there is produced a feeling of irritability. The brain has an energy which must be dissipated or it disturbs the harmony of the sympathetic and spinal nervous systems. Its faculties must be utilized. Memory, imagination, and reason must be employed. The ideal state of the objective mind is one involving perception and conception, namely, to discern with the sense faculties and then to formulate ideas. Just as some foods are particularly savory, so are some ideas particularly gratifying to the mind, for they arouse pleasing sentiments and emotions. Mental desires are ends, the realization of which, it is believed, will bring pleasure to the mind.

The faculty of imagination continually creates ideals which become cravings for realization. We believe that bringing into existence such things as we conceive will add to our pleasure. We have arbitrarily created, by so doing, a deficiency in our well-being—something that we believe we need. Sometimes the realization of such ends does bring pleasure to the ego, for it is the pride of accomplishment. The self must be satisfied as well as the body, for the self has the need of expanding its powers and abilities. There are right and wrong mental desires. The right ones lead to successive pleasure; the wrong ones lead to corruption of character and the dissipation of one's mental powers. The principal distinction between right and wrong desires is whether they are concerned with *having* or *doing*.

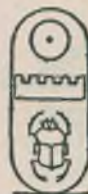
The mental desire to have, continually to want more and more possessions, is nothing more than cupidity, and inordinate love of possessions. The desire for the object, in such instances, is far more intense than the gratification that comes from actually obtaining it. Once possession is achieved the craving then fastens upon the idea of some other object; thus the individual is led on and on without any real growing satisfaction. The whole mental self becomes corrupted, the imagination is harnessed to objects which it ever pursues; when finally this form of desire is

satiated, unrest takes possession of the individual because he is unaccustomed to find mental pleasure otherwise.

The greatest mental pleasures come in the exercise of the powers of mind. We plan, for example, to bring something into existence. This is not for the purpose of its content, or so that it adds to our possession or wealth, but rather for the realization of the fulfillment of the power of self. The poet finds pleasure, not in his bound book of poems, but in the realization that he has glimpsed truth and has been able to express it. The sculptor finds pleasure, not in the fact that he has a large marble object depicting some form which another person does not possess, but rather that he has been able to cause matter to conform to the ideal of symmetry which he has been able to perceive. These men find pleasure in creative desires, in exercising their latent abilities as well as in realizing their fulfillment. The man who has the mental desire of possession is tormented by the thought that he must have something. Actually, his desire is not to bring an object into existence, but, as stated, it is a love of possessing it. Consequently, the desire is never satisfied by any single acquisition and he is caused to crave more and more.

Impersonal Wants

Cosmic desires may be known by the fact that their satisfaction does not culminate in providing the needs of the body, nor in the things of the world. One has not a Cosmic desire who suddenly aspires to own a fur coat, a large estate, or to be free from the normal duties of life. A Cosmic desire is an *impersonal* want. It concerns the more extended self, the *Psychic Self*. It is characterized by acts of humanitarianism and philanthropy. The woman who desires to give a little time each week to helping underprivileged children is experiencing a Cosmic desire. The man who helps an intelligent, ambitious youth to work his way through college is gratifying a Cosmic desire. The women and men who give of their time, not for self-aggrandizement, but because they find a joy in acting as boy scout or girl scout supervisors are just such people; they are motivated by Cosmic desires.

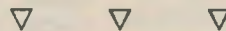


If *your* desires cause you to find great satisfaction in the service rendered to humanity, characterized by helping individuals, or the whole of society, you are conforming to Cosmic desires. The Cosmic desire is the urge of the spiritual self—of the soul—to express itself in compassion, charity, and service. When you are moved to conform to a deep spiritual urge, defined in terms of activity, in which the pleasure of your gratification will redound to others in addition to your immediate self, that is also a Cosmic desire.

The Soul as well as the body causes a craving, but the pleasures that come from gratifying it go beyond the mere

sensations of removing the craving. Once you experience Cosmic pleasures, you can intensify them indefinitely as joys of living without the preceding aggravation or realization of insufficiency which accompanies physical desires. The only *positive pleasure* is the enjoyment that comes from conforming to Cosmic principles, for such pleasures are never diminished. There are *no limits upon bringing oneself into harmony with the Divine*; consequently, there is no cessation of Cosmic pleasure.

Because of the Emperor's absence overseas, we have reprinted this article by him, from *The Rosicrucian Forum*—February, 1947.



Seekers of Truth

By DANIEL C. BARONE, F.R.C.

THE SEEKER of truth becomes very protective of that which truth represents. He places its importance above that of his own blood relatives. Truth to him is *his* true flesh and blood; it is connected with his *Soul Essence and God*.

We all possess it because we have that *DIVINITY* in us. And *DIVINITY—GOD—TRUTH* are one.

A child gathers from its family circle various forms of habits—fears, misconceptions, and malbehaviorism. The pet ideas and traditions become barriers between him and the external environment. He gets more and more of it as time goes on, and the more of the untrue concepts he gathers into himself the further he gets away from *TRUTH*—until at last he becomes unhappy.

He does not know where to turn, be-

cause he has strayed from the true way of thinking and living. He seeks many roads only to find that at the end he is no better off than before.

However, disappointments are not without their reward and may be blessings in disguise. If we listen to our inner voice in obedience, it brings us back to *truth*.

Socrates was a great seeker of *TRUTH*—he said that we all possess it. Through his system of questioning he was able to draw out from any individual the most stupendous answers to intricate and metaphysical questions. He thus proved to himself and to listeners that the *DIVINE ESSENCE* is in all of us, and that we but need a little more introspection instead of the seeking in many books—only to place them on shelves to be forgotten.

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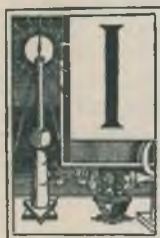
Cicero said there were five essentials in public speaking: (a) determining exactly what one should say; (b) arranging the material in the proper order and with good judgment; (c) clothing the speech in well-chosen words and carefully phrased sentences; (d) fixing the speech in mind; (e) delivering it with dignity and grace.



The 1949 Rosicrucian Convention

AUGUST 14 to 19, 1949

By the SUPREME SECRETARY



It is a pleasure each year to announce the annual Grand Lodge Convention of the Rosicrucian Order. This year the dates for holding the Convention have been decided upon somewhat in advance. The Convention will convene on Sunday, August 14, and conclude on Friday, August 19.

The Rosicrucian Convention is a point in each year to which members throughout the world look forward. It is the opportunity for all members to meet not only with their fellow students from all walks of life and all sections of the globe, but to visit Rosicrucian Park, to see the workings and functioning of their Order, and to participate in the instruction and inspiration which will be prepared and will make up the program of the Convention.

Details of this program are too vague at the present time to be given even in outline form. Further announcements will be made. Special features are

planned for the 1949 Convention that will probably never be available again in this jurisdiction of the Order. Now is the time for all members to make their plans to attend this Convention. It is your opportunity to fulfill the many hopes and desires that you have had to take part in Rosicrucian convocations and official sessions.

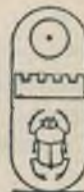
I wish to make it very plain that every member of the Rosicrucian Order, AMORC, regardless of the degree in which he is now studying, is entitled to the full privileges of the Convention. Whether you are in the earliest neophyte degree or in the highest degrees of the Order, or at any intermediate point, it is your privilege to be one of others in this 1949 session. The summer months in the West are ideal for vacation. Make your plans now to visit California during August, 1949, and to include in your vacation the week at San Jose and Rosicrucian Park which will enable you to participate in the great 1949 Convention.

FOR THE ALUMNI

The *Echo*, Rose-Croix University Alumni publication, is now ready for mailing. Only fine, worth-while material has been included. Since the officers of the Alumni Association feel that their membership list is incomplete, especially as to addresses, it is requested that any member who wants to make sure of receiving a copy will please mail the correct address to Mr. Paul O. Plenckner, 4104 30th Street, Mount Ranier, Maryland.

Anyone who has received a diploma from Rose-Croix University, at any time, is *ipso facto* a member of the Alumni Association.

SYLVIA SWEARER, Secretary



On Conscience and Morals

By RALPH M. LEWIS, F.R.C.

LESSON TWO

WE CAN take Herbert Spencer's explanation of conscience as representing the comparatively modern philosophic view. Though the present philosophic view is not wholly consistent, yet I believe that his opinions are fairly representative. Spencer inveighs against the *intuitionists*, those persons who contend that conscience is an endowment received by man at birth, that it is purely intuitive. He states that the intuitionists do not real-

ize that conscience is the consequence of inheritance and the modification of accumulated experience. We inherit a certain emotional sensitivity. We subsequently have a number of experiences that we modify with our thinking, the result of our sensitivity, and all these come to constitute our moral sense or what we think is good or evil. Thus, conscience would be as varied as the differences of people and their environment.

Spencer states that the intuitionists ignore certain effects of conscience; they teach that man should follow conscience regardless of consequences, and in that, he contends, they are wrong. For example, he states that they insist that property which is lost should be restored by the finder to the loser irrespective of evil to the finder. The finder might be very desperately in need of what he finds. He might be starving and the food be necessary for his existence. Yet, according to these



intuitionists, it is not his property and he must return it even if thereby the dictates of conscience create the evil of starving a man.

Spencer particularly criticizes the belief that the moral sense in man is Divinely implanted and that it is an innate attribute. He explains that those who believe this are, by implication, contending that since moral sense is Divine, it must exist in all men everywhere. They are very inconsistent, says Spencer, for oftentimes men have

a moral sense superseding what is commonly held to be Divine command. In such instances the question is, Is conscience more Divine than the purported words of God? Suppose a man, as he often does, acts by *conscience* contrary to sacred literature, the so-called words of God. How can this be reconciled? Which is more Divine, the words of God in sacred literature or man's conscience? Again, if conscience is Divine, why does it at times oppose the written words which are claimed to be of Divine origin?

However, according to Spencer, it is possible to agree with the intuitionists that all men have a moral sense, but we can disagree with them in respect to the origin of it, namely, whether it is Divine or not. He reasons that conscience has not a natural origin. It does not have a particular essence, a substance or entity that is implanted within the very being of man as an organ. Rather, it is *generated* by social distinctions and

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social taboos. In every society there are ways of living which become accepted and others which may be rejected. These become a social pattern or way of life and become habitual with us. These may have merit or not.

On the other hand, Spencer admits that conscience does not concern itself with the extrinsic results of conduct. Conscience may be prompted by objective conditions, but it does not concern itself strictly with them. When we act in harmony with conscience, we do not think of the rewards we may get or any premium which may come to us because of conduct based upon conscience. Conscience is also not affected by the estimates, the personal results that come about from conforming to it. We do not particularly care, when we act in agreement with conscience, whether we experience pleasure or pain from it. We are concerned only with an inner happiness, with an *intuitive* happiness, the satisfaction which is derived from knowing that we have conformed to conscience, that we have acquiesced to its demands.

Facts, says Spencer, cause us to disbelieve that conscience is Divinely implanted, not withstanding the inner satisfactions which follow from it. We may cite still another example which he has given. Among ourselves, ordinarily, theft offends the moral sense. It is definitely considered wrong or evil conduct. However, among the Bilochs, a very primitive people, theft is considered to be a sort of artistry, a Divine skill, an indication of one's ability to deceive another and, therefore, is anything else but a moral offense. If, according to Spencer, conscience were Divinely implanted, then it would be innately perceived alike by all; it would be universally accepted by man.

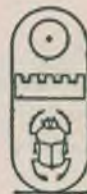
Our Self-Regard

What does psychology offer us in explanation of the nature of conscience? Let us look at the cold, calculating conclusion of science. We will take the opinions of McDougall, one of the earlier classical psychologists. His writings live in the most recent works because he is often used as reference. In a few words, we can define McDougall's opinion of conscience. He says that it is the awakening of a combination of senti-

ments which surround the *self-regard*. Simply put, this means that the self, the ego, the *you*, is regarded in various ways. The self to some is humble; the self, to others, is proud and arrogant or vain. Our self-regard is framed in various ways. These conceptions which we have of self, the way in which we regard ourselves, are developed according to our powers of self-perception, to the extent that we are able to set self apart from other things. It all depends upon how we look upon ourselves. Each of us frames self in his ideals. That is understandable. There is something that seems to be the best, that is very good or excellent as a way of conduct, as a way of life, or as an end to be reached. We like to frame ourselves in such an ideal. We do not like to be separated from what we think is the good.

These ideals we have are the result of our social influences, people we contact, things we experience in our daily living. We come to certain conclusions about the good and we want ourselves to be part of it. How we act so far as self is concerned depends on what we think as good. None of us wants to appear as an ugly picture to himself. If we are honest we will admit that we like to think of ourselves in the light of what we believe is the highest or best of anything. When man's moral sense opposes society, as it often does, it does not necessarily mean that the individual is antisocial or recalcitrant. It may mean, says McDougall, that his personal experiences transcend the mass good; that is, they seem to be more important to him. In his opinion, his ideals may be preferable to the ones which society has established and, naturally, he wants to be part of the best.

McDougall cites the example of the conscientious objector. The conscientious objector may really be sincere. He believes that his ideal, his view of war is more deserving, more altruistic, more noble than those which society has adopted and, naturally, he places self in the ideal that seems best to him. The same may be said of the one who is accused of heresy. He is not necessarily opposed to religion because he is a heretic, but because the ideals of his ego are different and he wants self to be consistent with what he thinks is the best. Therefore, though motivated by a



moral sense, many men may be inclined to defy the law only because to them the law is not consistent with the highest good to which they want to attach self.

The Rosicrucian Conception

What is the Rosicrucian conception of conscience? I think we can present a fairly representative idea of it without divulging any of the confidential principles of the teachings. Conscience, we contend, is the guardian that continually stands upon the threshold of life. It is the guardian that protects us against adversity, not by granting us any immunity, but by warning us of the possible violation of Cosmic or natural laws which might bring dire consequences. It cautions; it guides continually. Each inclination, each desire we have from moment to moment, is a threshold upon which we stand, upon which self is poised. When we submit to such inclinations, make a change in our present status, do something different from what we are doing at the moment, we are changing our conscious existence. We are different in thought and act from what we were the moment before. We have really crossed a threshold into a new mental state. Each desire, each temptation causes us to assume new obligations. It changes, even though slightly, our relations with others and the things about us. If, then, we are faced with a decision each moment, we must be certain that, in making this decision, we do not degrade ourselves, check our own spiritual growth—our own development as a being, or that we do not in any way retard our advancement. Since each second of our consciousness is a threshold of decision which we must cross, we can never go back. We must make the best of that decision.

Having crossed the threshold in our mind, ultimately we experience either a feeling of righteousness or a feeling of remorse and regret. If it is the latter feeling, in all probability it is because we did not heed conscience that stood upon the threshold of our consciousness at the time we were about to act or about to decide. Therefore, on each such threshold of our consciousness, conscience stands as a sentinel of the subjective mind, of the inner in-

telligence that permeates our being. It does not command us; it is not an insuperable force that we cannot escape. In fact, we know too well that we often can and do oppose conscience. It is, therefore, the creative, positive influence of the Divine Mind within us.

The Divine Intelligence has a certain progression as it manifests throughout all things. This progression functions as a cycle of evolution and devolution, simplicity to complexity, complexity to simplicity. This cycle of progression is a harmonious rhythm. Opposition to it produces negative reactions which are experienced as an inharmony. For example, the life force itself, that which makes us animate beings, is part of the energies or forces of which the Cosmic is composed. Any action on our part which has a tendency to disturb the equilibrium of the life force within us or which would cause its cessation, produces, as we well know, a sensation of pain. When we conflict with things in our environment or if our acts are such that they would tend to interfere with the natural course of life within us, we are warned by pain that we are producing an inharmony in our body.

Likewise, such acts of ours which oppose the Cosmic order generally throughout our whole being, or are inconsistent with it, are reflected in the so-called pangs or pain of conscience. When we are about to oppose the Cosmic order, we experience a sense of wrong. This sensation we frame in words, the inner words of conscience. Actually we provide the words to fit the feelings which we have. Conduct, on our part, which does not elicit conscience produces within us a keen sense of righteousness. If what we are doing or intend to do is not in opposition to the Cosmic Intelligence in our being, we do not experience conscience but, conversely, an *inner satisfaction*.

We may summarize the *Rosicrucian* viewpoint by saying that conscience is the positive influence of the Divine essence within us, propelling us in certain directions. I do not mean that we are fatalistically guided but that our choices should be consistent with the positive influence of the Divine. When

(Continued on Page 19)

From the Archives of the Past

Each month, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.

By JOEL DISHER, F.R.C.

Literary Research Department of AMORC



TO
All Ingeniously Elaborate Students,
In the most Divine Mysteries of
Hermetique Learning.



THe Subject of this ensuing Worke, is a Philosophicall account of that Eminence Secret treasure'd up in the Bosome of Nature, which hath been sought for of Many, but found by a Few, notwithstanding Experience'd Antiquity hath afforded faithfull (though not frequent) Discoveries thereof. Past Ages have like Rivers conveyed downe to us, (upon the floate,) the more light, and Sophisticall pieces of Learning; but what were Profound and Mysterious, the weight and solidity thereof, sunke to the Bottomes; whence every one who attempts to dive, cannot easily fetch them up: So, that what our Saviour said to his Disciples, may (I hope without offence) be spoken to the Elusted Sons of Art; Unto you it is given to know the Mysteries of the Kingdome of God; but to others in Parables, that seeing they might not see, and hearing they might not understand,

Our English Philosophers Generally, (like Prophets) have received little honour (unless what hath bene privately paid them) in their owne Country; nor have they done any mighty Workes amongst us, except in covertly administering their Medicine to a few Sick, and healing them. (For greater Experiments then what is performed in Physick, they never publicly made shew of.) Thus did I. O. (one of the first foure Fellowes of the Frateres R. C.) in curing the young Earle of Norfolk, of the Leprosie; and Doctor B. in carrying off the virulency of the Small-pox, twice, from Queen Elizabeth; inasmuch that they never appeared. But in Parts abroad they have found more noble Reception, and the world greedy of obteyning their Workes; nay, (rather then want the sight thereof) consented to view

A 2 them

ABOVE is the first page of the introduction to *Theatrum Chemicum Britannicum* of Elias Ashmole, London, 1652. The full title is: "Theatrum Chemicum Britannicum containing several pieces of our famous English philosophers, who have written the Hermetique Mysteries in their own Ancient language. Faithfully collected into one volume with annotations thereon by Elias Ashmole, Esq., qui est Mercuriophilus Anglicus."

This collection of alchemical tracts, contains, among others, Thomas Nor-

ton's "Ordinall of Chemistry," G. Ripley's "Compound of Alchemie," and Dr. John Dee's Testament. These three were universally known as alchemists and their works were exceedingly popular. It may be that Dr. Dee was best known of the three, but the other two were equally noteworthy.

George Ripley, the first to publicize the works of Raymond Lully in England, despairing of mastering alchemy under one teacher, traveled widely studying with those known to be proficient in the art. At last, he was an acknowledged master, and Thomas Norton long tried without success to have himself accepted as a pupil.

Finally, Ripley accepted him. He immediately set out on horseback for his teacher's home, riding 100 miles in order to get there. He was only 28, but had prepared himself well, and mastered the alchemical art quickly.

Ashmole himself, however, is in many ways more interesting than the men of his book. He was an antiquarian, an authority on heraldry, and published in 1672 a creditable work entitled, *Institutions, Laws, and Ceremonies of the Order of the Garter*. He was also an astrologer, and the first gentleman to be made a Freemason. He presented to Oxford University a museum, called the Ashmolean Museum, largely a collection which he had inherited from his friend, John Tradescant. In the matter illustrated, note especially the sentence: "Thus did I. O. (one of the first foure Fellowes of the Frateres R.C.) in curing the young Earle of Norfolk, of the leprosie; and Doctor B. in carrying off the virulency of the small-pox, twice, from Queen Elizabeth; inasmuch that they never appeared."





SANCTUM MUSINGS

YOUR EMOTIONS

By RODMAN R. CLAYSON, Grand Master

PART TWO



EMOTION is the effect or backlash of psychological movement; emotion is the passive mode of behavior in the sense that the individual suffers or endures effective changes; emotion is essentially subjective. The passive mode of behavior is conspicuously a subjective process, although it is very hard to describe and analyze the subjective components. There is no comparability between subjective and objective emotional behavior. Emotion fuses with other subjective factors, producing an innumerable variety of effective experiences. To illustrate, the popular term *fear* refers to an effective experience arising before the attainment of the goal. The psychological situation is one in which danger or injury threatens a subject before he reaches the goal which affords absence from danger.

It is this fusion of the effective changes with the perception of the psychological situation of threatening danger which is popularly called *fear*. Emotion is the subjective effect of the dynamic factors in the psychological situation. The subjective process as such can be named *joy*, *apprehension*, *fear*, *sorrow*, et cetera, but cannot be described. It is possible, however, to describe the dynamic factors which uniquely identify emotional qualities; and thus it is

possible to differentiate between emotions.

It is felt that psychologists have made little progress in their analysis of emotion because many are still guided by the layman's demand that behavior should be described in all its complexity in any one situation. But description of very complex situations is notoriously inadequate, in that it obscures the similarity of relationships in different situations, which is one of the primary aims of scientific analysis.

When one observes an emotion in another, he perceives a certain constellation of a number of behavior aspects. Another person observing the same behavior might perceive a different constellation of aspects, and report that he is observing a different emotion. We do not and cannot perceive the subjective core of a person's emotion, but we do perceive, first, a part, at least, of the situation within which his behavior is moving to some extent, also the dynamic stresses in that situation, and those changes in his behavior and bodily appearance which are the immediate expressions of his emotion, such as blushing, heavy breathing, rapid heartbeat, husky voice, facial expression, trembling, or uncoordinated locomotion.

It is the totality of a selected number of aspects in the person's behavior which we perceive as his emotion. Since emotions arrive out of the dynamic re-

lations of the individual to the direction of his behavior, we might further expect that the interpretation of the emotions from facial expressions approaches certainty as the observing person is also able to perceive correctly the dynamic situation of the individual. If our analysis of emotion is correct, this is precisely what we should expect.

If a number of people are frustrated by common stress, or threatened by the same danger, or participate in the successful achievement of the same goal, there will be collective uniformity of emotion. This is recognized when people gather for special purposes, as in church or in a secret society where they exhibit great uniformity of performance.

Just before the year 1900, physiologists began to report amazing facts about the endocrine, or ductless, glands. These glands, known as the glands of internal secretion, discharge their secretions into the blood stream. In this they differ from the duct glands — as salivary, tear, and blood glands — which pour out their secretions near the body surface. For some time psychologists did not realize the connection between the endocrine glands and human behavior. As endocrinologists reported on other glands, psychologists noted the effects of the endocrines on human behavior.

The thyroid, located in the neck near the windpipe, influences physical and mental growth. Undersecretion of the thyroid in an infant causes "cretinism," a condition of serious physical and mental retardation. Deficient thyroid functioning in an adult, called *myxedema*, causes inactivity, listlessness, increased weight, puffy skin, and loss of hair. On the other hand, oversecretion of the

thyroid produces restlessness, nervousness, and increased metabolism or energy consumption. Oversecretion of a hormone from the pituitary gland, located in the center of the head at the base of the brain, causes "giantism." Undersecretion of the same hormone produces one type of "dwarfism." The pituitary helps to regulate sexual development, as do, in all probability, two other glands—the pineal in the brain, and the thymus in the upper chest. Dysfunction of the para-

thyroids, which are four small pealike bodies found near the thyroid, cause severe cramps and spasms. Lack of insulin in the pancreas causes diabetes. Hormones from the liver, which is largely a duct gland, serve to regulate the chemical content of the blood.

Much is still to be learned about the functions of the endocrine glands. They operate as an interconnected system, which makes it difficult to isolate the function of each gland. Their importance, psychologically, lies in their effect upon energy level, upon physical and mental development, and upon emotional behavior.

Psychological Findings

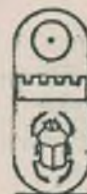
Walter B. Cannon, psychologist, wrote that the feeling of emotion does not cause bodily changes nor is it caused by them. It is, however, intensified by pronounced or prolonged muscular activity. Cannon's theory, which is now generally accepted, assigns emotion to a brain function instead of to widespread bodily changes. The result of his research showed that during intense emotional states the adrenal glands, located near the kidneys, discharge a hormone into the blood stream. This adrenal hormone, called *adrenalin*, energizes



By Erwin W. E. Watermeyer,
M.A., F.R.C.

Director, AMORC Technical Dept.

- It has been reported from Russia that Nikolai Sintsin, a Soviet biologist, has succeeded in evolving a method of transplanting a heart from one living animal organism to another.
- According to Dr. R. S. Manley of Boston, the force exerted by a biting molar, during the process of chewing, may range from 14 to 260 pounds.
- A new system of communication, entitled Ultrafax, combining radio, television and high-speed photography, has been developed by the Radio Corporation of America. This system is capable of sending a million words per minute or entire pages with printed words and illustrations.
- Random note of technological progress: An electronic rat-trap has now been developed, selling for \$198.



the whole organism, preparing it for emergency action by stepping up blood pressure, increasing sugar content in the blood, sending blood to the extremities and causing it to coagulate faster if exposed to air, et cetera. Knowledge of adrenal functions opened new possibilities for understanding the emotions.

Instincts, according to William McDougall, are the equipment by which man perceives various stimuli, experiences emotion, and acts in a certain way. Perception and action can be modified, but emotions remain the core of instinct, and change very little.

Wilhelm Wundt objected to the postulation of James and Lange which classified the emotions as being either pleasant or unpleasant. Wundt said that every feeling has three aspects, pleasantness or unpleasantness, excitement or quiet, tension or relaxation. A feeling may be pleasant, relaxed and quiet, or it may be unpleasant, excited, and tense. If none of these experiences are present, there is no emotion.

An experiment was performed by Sir Charles Sherrington. He cut the spinal cords of several dogs just below the brain. They then had no sensations from the viscera or skeletal muscles. According to the James-Lange theory, the animals should not have experienced emotion because the bodily basis was removed, yet the dogs continued to show anger and affection. They also rejected unsavory meat. The evidence may be inconclusive, but the outward expression of the dogs resembled true emotion.

How do emotions originate? Do a child's emotions develop as he grows, or does he learn them? K. M. B. Bridges showed how emotional reactions develop from a simple experiment in a newborn baby to a dozen or more distinct reactions in a two-year-old child, including, fear, disgust, anger, jealousy, delight, and affection. This has to do with what psychology calls *maturation*. An interesting case is offered by Florence Goodenough. A ten-year-old deaf girl, who was also blind from infancy, was found to express fear, anger, distrust, and delight, just as normal children. As this child could not have learned from seeing or hearing others, Goodenough believes the case argues strongly in favor of *maturation*.

How we express our emotions, as well as what arouses them, depends a great deal upon our training and experience. The Chinese are "pokerfaced" largely because they are taught restraint. Chinese boys and girls learn not to laugh boisterously or show anger. Many emotional expressions differ in various parts of the world. Among some peoples the kiss as a sign of affection is unknown. Instead two persons may rub noses, or with the nose one may touch the cheek of another, or touch the other's nose with the end of a finger. Weeping is a part of various tribal ceremonies; yet often the ceremonies end with laughter and gaiety, following quite naturally. Certain people vent their anger in traditional ways, by breaking their possessions or setting fire to their own houses. Laughter, however, seems to be the universal expression of high spirits. Psychologists feel that emotional expression, such as language, must be learned, at least partially.

Emotion affects both memory and learning. Freud explains *forgetting* in terms of *repression*. Because we repress the unpleasant we forget ideas or incidents associated with it. Several psychologists propose the theory that both pleasant and unpleasant emotional experiences are retained better than experiences having no emotional value. The element of emotional shock can greatly affect memory. The emotions are a natural function; however, they should not function in excess. The conscience and the consciousness, as controlling factors, should act as governors.

Sentiments and Intellect

Indications are that sensation has two functions. These functions develop as do two branches of a tree. One of these branches represents the intellect and its various degrees of emotions—this has reference to the external world and its reactions. The other branch has reference to the real inner self which manifests as the personality. The intellect finds its joy in the knowledge of the universe. The sentiments constitute the effects of experiences of the inner self, the realization of which comes through the subconscious or subjective mind. The intellect is the fruit of the senses, and the sentiments are the fruits

of the emotions. Every stimulus which affects us modifies the emotionalism of the inner self. In general we may say that pain may be interpreted as an interference with progress, while pleasure is an elevated power of progress. Ecstasy may be said to be the result of integration between the subjective and objective realizations.

Any great strain upon the emotional nature, such as fright, extreme worry, or mental shock will disturb the normal functions of the body; the mental faculties can be also affected. Experienced physicians realize that emotions must be taken into consideration, and that the psychological and psychic side of man must be given consideration in diagnosing disease as well as in treating it.

The actions and reactions of human emotions are responsible for many causes of illness. There are subtle, intangible, mental, psychological, and psychic emotions which react within the human body every hour of the day. They can have an effect upon both the mental and physical functions of man. Our emotions are a part of the energy flowing throughout our body. We all know that fright of an unexpected nature upsets the emotions and causes reactions that produce illness. Fear sometimes produces nausea, upsets the digestive system, brings about a headache, and causes various organs in the body to become disturbed in their equilibrium. When fear is analyzed, it becomes at once evident that it is not a physical thing. We may be frightened by some occurrence at a distance from us. The only thing that reaches our consciousness is an impression through sight, and this in turn affects our emotions. But the result of this intangible something that reaches us can cause the physical parts of the body to be greatly upset.

By assuming the proper viewpoint in having an understanding of the facts, one can clear his system of emotional disturbances. It must be realized that of the universe itself there can be no

hatred, enmity, jealousy, or fear. The universe functions harmoniously. We should endeavor to put ourselves in harmony with the universe, and cause ourselves to feel that only by our living with thoughts in agreement with this universal goodness we can find the goodness that is meant for us. In doing so, we will be free from emotional errors, and free from inharmony. If we are overruled by our emotions, we should endeavor to establish harmony in our minds and bodies, and to bring about a change in our thinking and doing. As a result, health will be improved and happiness realized. Future interpretation and understanding of personal problems will depend upon the changes which we ourselves have made.

The existence of actualities is not as important to us as our realization of them. If emotional consciousness and mental realization are taken away, we have nothing left. It is through emotion that we have a realization of the spiritual or psychic self, the real self within us. Man is, indeed, a creature of emotion. Our environment affects our emotions, and our emotions tend to rule us. If we do not desire to be slaves to our emotions, we must develop mastery over them.

Emotions are necessary, we must have them, but they must be recognized for what they are, and must be directed. The exercise of *will* is the product of emotion and desire; we *will* to do or not to do. Fundamentally, the one thing which will cause us to exert will and determination to attain an objective is emotion, for emotion creates desire; desire then moves us. The emotional impetus derived from our own thoughts, from a woodland scene, the words of another, or something read or seen, is a challenge. Emotion is a very necessary attribute, but it must be controlled. Through proper control and direction of the emotions, the consciousness may be raised to a higher emotional plane. It is then that we begin to have a true sense of the value of the finer things of life.



God—Deus, came from the Zend word DAO, meaning Light and Wisdom; and from DAER, meaning *to shine*.—From *The Triangle*, October, 1923.



The Treasures of Britain

By NIAL ORMEROD, M.A., F.R.C.

THE Island of Britain is the home of three priceless treasures—not the kind that may be traded for gold; their worth is greater than that. Undiscerning tourists and even many who never leave Britain's shores know nothing of them. They may be dimly aware of some indefinable power that transcends the fairness of the land, yet they may never discover anything of Britain's true heritage.

First there is the Bardic Crown, shared with two other lands, Brittany and Ireland, but revered nowhere as in Britain. Whence came these mysterious Bards? They seem to be a religious enigma; their customs bear little relation to any in the ancient world. Speculation has linked them with the Orphites of Greece, the sacred groves of Baal, and even with the Brahmins of India. It would seem more likely that their lineage is descended from Minos, and there is a tradition that forty days before the flood, the Lady Caesair, niece or granddaughter of Noah, landed in Ireland with fifty girls and three men. This might indicate an Atlantean descent. It is a most pleasant pastime to weave fancies of this kind, even though they are barely profitable; the history of the Bards is lost in the mists of time, and the true word of their teachings is the remembrance of a dream.

The clay cylinders of Babylon, the mural inscriptions of the Pyramids, the *Book of the Dead*, *Veda*, and *Upanishad* remain, but the Triads and teachings of the Bards, mostly handed down by oral tradition, were all but destroyed by Roman massacre in Britain and Norse invasion in Ireland. Yet so strong were the roots of the tree that many blossoms have thrust forth from the stump, even down to the present day. When the Triads reappeared after about a thousand years' eclipse, it is hardly surprising that they had lost something of their ancient purity and correspondence

to divine symbols. However, patience and an understanding heart may yet reveal much worth the search.

The Bards make the religions of Egypt and Israel seem almost harsh and arid, and the Brahmin becomes overtone in comparison. An aura of the limpid hues of nature seems to wreath around the doctrine of the Bards. Use of grove, stone circle, and tree runes kept them close to the primal source of intuitive wisdom. The whisper of the woods at twilight, the voices of the wind and sea, with the clearness of blue sky and the pure light of the sun, still come to us in their literary relics. "The clouded isle," "The honey isle," and "The land of yearning beauty" (*Prydain*) were terms used to describe Britain. The shape of the present name can be seen in the ancient form *Prydain*.

In all the Celtic mythologies are found the usual group of three, deities on the pattern of Brahma, Shiva, and Vishnu. There are allegorical collections concerning a crowded—it might be called *overcrowded*—pantheon, but these do not reveal the secret teachings.



The
Rosicrucian
Digest
February
1949

Sir John Daniel in his *Philosophy of Ancient Britain* offers much interesting data. The Divine name was I A O, sometimes written as the broad arrow

↑ This symbol is now used to mark prison uniforms—an interesting example of a holy sign being degraded for religious or political propaganda.

Each sound in the divine name had its appropriate tree symbol with a special meaning, which might be rendered as, the eternal feminine principle of love, the creative principle, and the divine power. It could also be interpreted as past, present, and future; or, as splendor, virtue, and harmony.

The Bards

The dress of the three orders of Bards has been preserved almost in entirety. First were the white-robed Bards; this color betokened their priestly office and the purity of the light. Next came the Ovates, robed in blue—the “graduates” in arts and sciences. The green-clad Druids were teachers and instructors, but lower in rank than the other two orders. Each ornament was symbolic: the crown indicated the wisdom of the Bard; the crescent reflected the true light of the sun; the robe, the ray upon which the aspirant was working; the glain (a circlet of glass beads) pointed to the limitation of earthly incarnations; the staff meant the power of the initiate—the magic wand; and the harp related to the Cosmic keyboard.

An oval enclosed by two circles figured as the prototype of their stone shrines. The outer circle symbolizing the ring of space—or chaos. Next came the circle of courses—the chief being those of nature and rebirth. The inner oval might possibly have represented a Cosmic egg, but also was the region of regeneration, blessedness, or heaven. Here was a complete cosmology in one glyph.

The yearly ceremonies of the Welsh National Eisteddfodau are pallid nationalistic and literary imitations of the true Bardic tradition, but their survival bespeaks the persistence of Celtic culture. The four books of Wales, *The Black Book of Caermarthen*, poetical collections under the Bardic names of *Aneurin* and *Taliesin*, and the *Red Book of Hergest*, dated from between

the twelfth and fifteenth centuries, support Renan's contention that Bardism was thriving in the Middle Ages. The other interesting compilations are *The Myvyrian Archaeology*, the *Iolo Manuscripts*, and *Barddas*, a collection of Bardic Triads. In 1948, two esoteric orders of Druids attended mystical celebrations on the day of the summer solstice at Stonehenge, after nearly two thousand years of Christianity.

Holy Grail

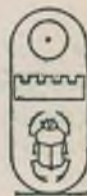
The Western arcana have found other expressions. The Holy Grail belongs indisputably to Britain. In the Celtic mythology was a mystical vessel, the cauldron of *Ceridwen*, who seems to have been a British Artemis. So in the opening of Chretien de Troyes's *Conte de Graal* the holy vessel is held by a maiden.

A grail between her two hands a maiden held. . .

His Grail hero is Perceval li Galois (Perceval, the Welshman) clearly indicating the source of the legend. Perceval is a present Welsh surname. In later romances the name changed, when it was used by Teuton, Frank, and Latin romancers.

A folkloric belief persists that Joseph of Arimathea brought the Grail to Glastonbury where it is concealed, and that as long as it remains in Britain, no evil may befall the land. This belief is supported by an interpolation in the Latin text of William of Malmesbury's *Antiquity of Glastonbury Church*. Scholars think this a thirteenth century gloss, but its importance lies in the contention behind it. In the same category is the Glastonbury legend that Paul of Tarsus paid a missionary visit to the Celtic Church there.

These stories reflect the controversy between the Celtic and Roman forms of Christianity, and seek to establish the priority of the Celtic Church, who claim a Christian foundation over five hundred years before Saint Augustine brought the gospel to Kent in 597 A.D. Yet another implication may be that Britain was recognized as a seat of the ancient mysteries, as important as Thebes, Eleusis, or Delphi. This theory is given further support by the tradition that Pythagoras visited not only



India and Egypt, but the Druids of Britain in his search for the truth.

Even more convincing than these apocryphal tales in pointing to a British esoteric foundation is the emergence in English and European literature of "The Matter of Britain." After the triumph of Christianity in the West, King Arthur appears, as it were, from an unknown Avalon, to become the new genius of the race. As certain as the fact that he never conquered Christendom in the manner of the legends was his absolute conquest of it in literature.

King Arthur

Arthur, too, is a mystery. He is mentioned first by Nennius (Nyniaw) a bishop's chronicler about 825 A.D. His name appears again in the *Cambrian Annals*, completed by 956 A.D., where he is also styled as the victor of Mount Badon, a battle against the Saxons in 518 A.D.

Bede (Northumbria, 731 A.D.) and Gildas (Wales, 548 A.D.) are silent about him and assign the victory of Mount Badon to Ambrosius Aurelianus. In three other chronicles by Welsh ecclesiastics, Arthur is treated as a recalcitrant, pagan magician. Against this, several poems in the four books of Wales sing of him as a mighty hero. Two other medieval Welsh poems *Kulhwch* and *Olwen* and *The Dream of Rhonabwy* mention him, but it is not certain that Geoffrey of Monmouth used any of these sources for his Latin *History of the Kings of Britain* (1139 A.D.), which seem to have given the impetus to the whole romantic cycle of Arthurian tales, although he owns the use of "A British Book." Subsequently Wace wrote an Anglo-Norman poem, dated 1155 A.D., called *Brut*, which was quickly followed by an English romance of the same name by Layamon, a Worcestershire priest. In these stories the Round Table makes its first appearance. In due season there follow the most famous English versions by Malory in prose (1485 A.D.) and the poetry of Tennyson.

Scholarship has to admit that many pieces of the puzzle are missing, but whatever the theories, there are scarcely any opponents to the idea that Arthur is of divine progeny. The contention is

between those who regard the legends as Christianized versions of pagan tales—or their hero as the expression of a Celtic Messianic hope, and between those who sense something more vital in the legends, who see the sun in splendor of the ancient wisdom piercing the dark clouds of the medieval world.

It is possible that there may have been a prince Arthur whose deeds inspired the poets, and whose name-likeness to Gwythyr of the Cambrian gods, caused the miraculous elements of folklore fancies to collect around him after death, and at the same time to express a yearning for the peerless prince, whose kingdom is scarcely of this troubled world. Nevertheless, the purer light of the ancient wisdom still shines in the legends; the knightly contests dramatize the conflict of good and evil; the Round Table is not just the table of the "Last Supper," but the metamorphosis of the zodiacal belt, and the Bardic stone circle. Arthur's sword *Excalibur* is the sword of initiation, and the hero's death at the hands of the wicked Medraut is the sacrificial death of the solar deity, and the expectation of his return from Avalon is the mystical second birth of the initiate. The treasures of the past are always being lost in the debris of ages, and only those with understanding can rediscover them.

The Grail has already been touched upon; it remains only to mention briefly Arthur's connection with Glastonbury. The alleged remains of Arthur were found there in Henry II's reign, and some writers connect Glastonbury with Avalon; this would seem to indicate that Glastonbury had an ancient Temple of Initiation. In a recent article in the *Occult Review*, Lewis Spence suggests that the whole vale of Glastonbury was laid out as an immense natural zodiac. The structure would seem to have been identifiable with the mystical cauldron of Ceridwen. Thus the traditions of Bard, Grail, and Arthur all link at Glastonbury, and the three treasures of Britain became expressions of one arcane doctrine.

Ancient Triad

To conclude with a Triad in the manner of the ancient Bards:

The three priceless treasures of the

Island of Britain: *the Crown of the Bard; the Holy Grail; and the Book of Arthur*.

Should these be the only heritage left by Britain to the future ages, her place

among nations will have been of the worthiest. For these are not the corruptible wealth of this world—but treasures in heaven.

Note: American serial rights only.



ON CONSCIENCE AND MORALS

(Continued from Page 10)

we tend to deviate from this influence, a stress is produced. This stress causes a perturbation. Our acts, then, are in-harmonious with the Divine Mind, and we experience the effects of conscience.

Unity of Mysticism and Science

Can we preserve these mystical elements of conscience which we have outlined and yet relate them to the psychological or mental processes which also cannot be denied? After all, the unification of science, philosophy, and mysticism is the ideal of Rosicrucianism. We cannot close our eyes to the truth which exists in each of these three different fields of human endeavor and experience. Yet, to bring all three of them into agreement, when they seem so diverse at times, is admittedly a challenge to the expediency of the Rosicrucian teachings. But this we shall now attempt.

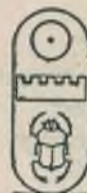
We shall begin by admitting that the human is quite gregarious. He is a social animal. He thoroughly enjoys living with groups of his own kind. His selfish interests, those things that he feels essential to his well-being, he is inclined to extend so as to include the conditions and circumstances of his group. In other words, self does not necessarily include only our intimate being. It also includes those things in and around us which we enjoy, which we feel are essential, and which we want. For analogy, suppose we feel that a given number of people living with us in a certain area or vicinity is necessary in order to assure us security. Consequently, the acts of any people in that group, of which we are a part, which cause people to stay together, which help to keep the number intact, which we think necessary for our security, seem to have merit to us. Such acts would, naturally, further our own

self-interests and peace of mind. Thus, therefore, such acts become *good* acts. They seem to have a certain *moral* value to us. We know they are furthering our instinct of self-preservation.

Now, we also know that the human feels quite helpless at times in the presence of inscrutable and uncontrollable phenomena, when things are happening which he does not understand and cannot direct. He has a consciousness of his own helplessness and this has a tendency to precipitate a fear of what seems to be the supernatural. Obviously, to such individuals, defying the supernatural would seem to invite disaster. It would seem to be an invocation of those powers which the individual fears. Consequently, any acts by members of his family or his tribe which defy the supernatural, that which he fears, become taboo. They are thought to be detrimental to his self-interests. Such acts constitute *wrong* conduct. They ultimately become morally wrong and it becomes habitual for the individual to think of them as such.

Now, these crude restrictions and inclinations which I have given as an example are really at the bottom of morals. They are modified by our instincts and our sentiments. Objective conditions, the factors of our environment, as I have pointed out, stimulate these instincts, arouse them within us.

With the refinement of the individual, with that culture which we attribute to high civilization, the individual acquires a hypersensitivity. He becomes much more conscious of his self, and self-interest to him is much more inclusive than it is to the primitive man. It does not merely include sustenance and the welfare of his body, or his own physical security. The refined individual experiences hurt of pride,



hurt to the ego itself. Consequently, the personal resentment which he feels toward the hurt to his pride, he sympathetically extends to those others in his environment. He experiences a sense of moral wrong, if his acts injure the pride or ego of another.

Now, we have reasoned in this process the causes of the moral sense. Actually, however, there is usually no rational element associated with conscience. Conscience is just an *impulse* which we receive. It is not something that has been reasoned about. We react to something that appears almost intuitive, but the elements, which have caused this impulse within us, which have precipitated it, which have established this moral sense within, may have been inculcated through our objective experiences and our associations during childhood or through the inherited sensitivity of refined parents.

Self, in one sense of the word, is an aggregate of many things. It includes the psychic, the mental, and certain physical properties. All of these are integrated into what we call *self*. What offends any aspect of it, the mental, psychic or physical, is obviously repugnant to one. In primitive society, the offenses against self are very gross, as I have explained. They are not regarded as conscience, they are that which would be an infliction of physical pain or the denial of things absolutely essential to sustenance. Thus, the lower the level of consciousness, the more gross the consciousness, the lower the moral sense. Consequently, we cannot expect a savage or a primitive being to have the moral sense that we do. In the *evolved* consciousness, where we are more aware of self, the offenses against self become more extensive. In other words, self-esteem does not just include our body and its needs. It includes honor, reputation, achievement, and any conduct which adversely affects these in others is felt by us as well. We can understand that such is not desirable to others and we concede it as wrong. All men are united by the common nature of their being, the Cosmic elements of which they are composed. Consequently, the more we are aware individually of self, the more we express self; the more conscience comes to include the selves of others, the more,

then, we are brought into harmony with the selves of others, the more we will not permit ourselves to do to another what we would not want him to do to us.

No Universal Moral Sense

There cannot be any universal moral sense, it should now be apparent, for there exists no universal environment in which men live. Consequently, the interests which self includes vary considerably. We may accept the idea that there is a sensitivity of our being that can be evolved and developed as self and that it can extend out to include many things, but we must also accept the fact that the objective faculties, the environment, the physical world itself, have to do with the development of that self-consciousness of which the moral sense consists. This being so, we shall always have persons with different manifestations of the moral sense. For example, conscience may prevent the average American from committing bigamy because, from his experience, his training and social contacts, it would be offensive to his self-esteem. Elsewhere, if persons have been brought up in a different social environment, bigamy would not be considered offensive to morals. We can only say that those who have the most evolved conscience must, to a certain extent, be their brother's keeper. Also, they must not censure others too severely if these others have not been subject to the same environment and are acting according to a different moral perspective.

Conscience, or the moral sense, constitutes the way in which we regard the relation of self to our environment. The more inclusive the self-regard, the more acts and things that seem essential to it, the more developed becomes the moral sense.

If the happiness of others affords you happiness, you are certain, therefore, to regard as morally wrong any conduct which jeopardizes another's happiness.

Consequently, the only aspect of conscience that is rooted in the nature of man is the awareness of self. All else of conscience is a later acquisition from one's surroundings and experiences during the course of life.

An Experimental Approach to Creative Writing

By LOUISE ANDERSON, F.R.C.

WHAT is creative writing? The deceptively simple answer is that any statement written with sincerity is creative. This principle, if comprehended, can be profoundly moving, for it means that whatever is said sincerely is worthy of existence and has a right to live in an expressed form for its moment of life.

But there is an even deeper significance to the definition of creative writing. What happens to words is oddly unimportant. What happens to you is the unique significance. This emphasis on the inner experience constitutes the experimental approach to the subject of creative writing.

Such an experiment immediately be-sets us with difficulties. First, how can such writing be judged? The simple answer is that to evaluate inner experience necessitates but one standard: No one except the writer should attempt to judge, and he knows, HE KNOWS. A second difficulty is suggested by what seems to be a popular misunderstanding, that creative writing is preliminary professional writing. But that view is not acceptable in the experimental approach. How you feel after you have expressed your observations in words is the clinical thermometer of creative writing, but to use your feelings as a criterion of permanent worth is not only beside the point but utterly useless.

If the standard by which creative writing can be judged is subjective, who should be encouraged to write for the sake of inner growth? Is the group to be self-chosen or coaxed? The viewpoint here is that the self-chosen take



care of themselves, the ones who are untouched remain silent, but the ones who assert their inability to write creatively protest too much. They need creative writing. Why do they use the energy to lament, if the subject of writing is a matter of indifference to them? If they are not indifferent, they are interested,

even though they edge toward writing with mental eyes averted.

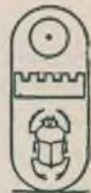
People seem hypnotized by the word *creative*, meanwhile explaining that they can't even write letters, or can write only when in the mood. If they have the energy to assert their inability to write, they certainly have enough vitality to become creative writers.

Suspicious of their instinct for creativeness, beginning writers almost always raise a subtle but powerful barrier between themselves and the physical act of putting words on paper. Self-consciousness suddenly becomes a deadly censor which they mistake for conscience. The resulting block may become a more or less prolonged stage-fright for the writer.

Blocking is the rule, not the exception, for beginners. Let us examine the stream of consciousness from the writer's standpoint in order to determine the point at which a beginning writer is most likely to distort his normally free-flowing stream of ideas.

Emotional Blocks

Since many people think in a kind of dramatic monologue, translating sensations to words is almost involuntary. Five types of sensory impressions, and memory, images, and ideas from the



inner self, are in constant flux. When converted into words it is precisely this word-stream that is the writer's source of material. It is also precisely this stream that beginners ignore, feeling that a different, an idealized process is required in writing. The censor of self-consciousness now distorts the direction of the word-stream with emotional blocks. The beginning writer fails to see that the emotional blocks often consist of words, also; and if he would simply write out what was troubling him at the time he thought of it, he would be able to continue the free-flow of the word-stream on paper. The art of creative writing is expressing what you think at the time you think it.

The technique of word expressing may be compared to the situation in which a novice is handed a full-running fire hose. He has just one thing to do at first—hang on. It is useless to attempt an aim. The writer also must hang on to his consciousness by writing words steadily—and he must not kink the hose by cross-clamping it with self-appointed censorship.

A beginner simply does not trust the worth-whileness of his thoughts. His commonplace, surface ideas strike him as being unutterably trite, and he defensively builds such etherealized ideal of the writing art that he finds himself welling with feelings of inadequacy. Before he has discovered the significance of the word *creative*, his stream of consciousness is emotionally blocked.

A few words may stumble from his pen. The censor gleefully announces, "Good heavens, what a stupid thing to say. This isn't what you mean. Your vocabulary is totally inadequate. What will people think of you if they read this? Look at that spelling. And your grammar—really, you ought to learn the rules before you think of writing."

The results of such heckling are fatal. The would-be writer, sensibilities quivering, cringes, toys with his pencil, and rigor mortis sets in.

It is now time to answer the question of how to unblock the stream of consciousness. The first step is to accept the fact that you are going to be commonplace, trite, banal. Admit that your grammar is weak, your vocabulary poor, and your spelling unique.

These may be weaknesses of professionals, but do not concern creative writers. The art of creative writing lies in turning your own personal stream of consciousness at will on paper.

An Exercise

Here is one of the first assignments given to creative writing students. Try it. For two minutes, without lifting pencil from paper, write about sounds that you like to hear.

Any stop is called a block. It is not fair to explain that you were just choosing the right word. If you were not blocked, you would have some word. Fastidiousness in word choice is the most dangerous block, outside of emotional blocking, that a beginning writer can have. Just who is censoring your vocabulary? Only you. Each time you stop writing, you are defeating the purpose of channeling your inner word-stream to a free flow on paper. If you absolutely cannot think of a word, calmly write that you can't think of the word—but don't stop writing.

In the last two years this experimental approach to creative writing has been tested by at least seventy-five people. Below are quoted some actual statements made during a test of writing for ease of expression. The exercise was stated in this way: Start with the sensations you are feeling now and write for ten minutes on whatever comes to your mind. If a fly should bother you, write about the fly—or other distractions—without apologizing and without stopping, and then go on with whatever occurs to you.

One student wrote: "Time passes all too quickly—and why? Because I have but ten minutes to write what is in my mind and I haven't the slightest idea where to begin—but the minutes are passing, passing, passing, and I have written not one word of anything worth while. I am merely filling up the paper with words—words—words.

"But what are words—but symbols, and what are symbols but signs of experience. Experience of what? Well, I might say experience of thought. For we only think in words and the more words we have at our tongue-tip or finger-tip, the more we can express in-

telligibly to ourselves and to others. A word is a vocal thought, even when written, and the more thoughts we have, the more we exercise our minds and give release to our emotions. So the ten minutes have passed."

This student followed the directions to continue writing at all costs. Notice the repetition of the word *passing*, and *words*. Then note the unmistakable upsurge of ideas. There is the thrill of creative writing. You never know what will come out. Whatever is said sincerely is worth *existence*.

Another wrote: "What to write. Just write whatever comes to mind. This is a lot like writing out as mentioned in 'Outwitting Tomorrow' where you write out all of the reasons you can't write out this or that or write out all the reasons you do not have the time to do this or that. The idea is after explaining fully enough you lose all interest in it and can go on to something more worth while. Authors who have lost all interest have discovered that by writing or rambling on with idle thoughts for a week or two more or less were able to write better than they ever had before."

A third writer starts: "Here I am off again. What I am to write about I don't know as yet. Once years ago, we were going to move to a new house, but some of the windows were missing. . . ." The writer then continued in a detailed, unblocked paragraph.

A fourth writer begins: "I am looking down at my pen now as if I expected it to do all of the work. It's a funny thing, but your mind just doesn't seem to stay blank long."

Reasons for Blocks

Students in the writing class followed the procedures of easy, steady writing for three weeks. If they blocked, they were asked to note the points where

they did so. One interesting outcome was that while the students were definitely showing a confident release in the technique of writing, if they were suddenly asked what their writing problems now were, they reverted to their old inferiority-laden explanations.

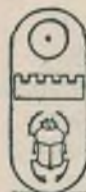
One student said, "I believe my greatest difficulty is a too-limited vocabulary." A second said: "Very often or mostly it's disturbing or unrelated thoughts that block my stream of thoughts in the vein I wish to follow." Another, "Emotional blocking in trying to write comes when I feel the reader may misjudge or fail to understand." A fourth, "I do not like to express in class what I really think. Too often in the past my ideas that I might have expressed have been scoffed at. So I subconsciously hold back my thoughts." Another felt, "Someone else can say it much better"—like Moses when he said, "Lord, you surely can't mean me." Another explained, "Blocks aren't so much a check in the flow of consciousness as a stop while hunting for the exact word to express the idea. Yes, I know the remedy: a systematic study of words and their meaning—not to mention their correct spelling."

Remember the Approach

But all these ideas are counter to the experimental approach to creative writing. Forget dictionaries, grammar books, professional standards. You have a vital inner creative wealth. You yourself are worth *life*, or you wouldn't be alive. Your ideas, if sincere, have earned their moment of life also. Let them live in letters to people, or keep a journal of ideas. But write with the easy, steady flow of one who knows that whatever he says is worth existence, and you will discover that creative writing becomes, by this approach, a ritual of prayer and praise.

"Man, like Deity, creates in his own image. When a painter paints a portrait he makes two—one of himself and one of the sitter. If there is a sleazy thread in your character, you will weave it into the fabric you are making."

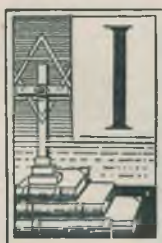
—Elbert Hubbard





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

WATCHFULNESS



IN MANY writings, religious and philosophical, the injunction is given to watch. We find this repeated many times in Christian teachings, as well as in many of the Oriental religions, and in teachings that have come to make up the essence of mysticism. To watch is to be aware. The true disciple is required to give constant attention and observation to himself, to his fellow man, to his position in the universe. Repeatedly the injunction points out that the neglect to watch and to be ready is going to be the cause of failure of many individuals to grasp the opportunity that may be literally a chance of a lifetime.

Those who are shrewd in all the business of life, those who are wise in economic and social matters, are those who are alert, who are able to take advantage of a situation when it comes about. Unless the businessman is watchful and ever alert to the possibilities about him, his business may fail. He may be unable to accomplish his aims.

This need is even more pronounced insofar as the individual growth and development of each of us is concerned. To watch means not necessarily to see, but rather to be alert constantly, and such a trait is an indication of a degree of mastership. To be aware of even the most trivial things in life is to be able to take advantage of many otherwise unnoticed opportunities. The true

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disciple is one who is attempting to acquire a degree of attunement with the highest forces of which he can conceive. Only by relating his inner self to those higher forces can he achieve the full purpose of life. Watchfulness is the step toward such achievement.

The broad meaning of watchfulness includes the ability to properly distinguish between true and transient values. If our lives are unorganized and misadjusted, and our actions scattered and without aim or purpose, we have no ideal, no goal toward which to work, our entire lives consisting of more or less random movements which accomplish very little. Watchfulness, on the other hand, tends to offset talkativeness, conceit, bragging, egoism, and the interfering with other people's business. It is a state of mind that directs our objective self away from petty problems, troubles, and inconveniences. It is a means by which we open our inner selves to growth and development.

Actually, watchfulness is a part of the state of attunement. It is active meditation, it is the process by which

we at all times realize our responsibilities to ourselves, to our fellow men, and to our God. It is not necessarily a static state—that is, a condition in which we do nothing—because watchfulness and work go hand in hand. We can attend to the affairs of everyday living, we can aim at our ideal or hope of achievement, and at the same time carry on this attitude or expression of alertness that makes us even more able to take advantage of any possibilities that may arise in ourselves and in our environment.

The laws of the Cosmic work without fear or favor. They function to carry out the ultimate goal of the Creator. We are to be in accord with them; and if life is to have eventual aim and purpose, we must ever watch so that we can, to the degree of our finite understanding, better know the workings of these principles and cooperate with them. Watchfulness and sincere investigation is a step which leads us to a closer and more complete relationship with our Creator.

ALL MEMBERS—ATTENTION!

Civilization: Shall We Lift It Higher?

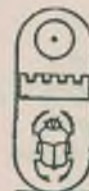
Civilization is the product of man's creative mind. From the elements of the earth man has shaped it. As man has given unto civilization, so will it give unto him. It will advance only to the degree that man is its master. Whenever civilization enslaves the human mind that gave it existence, then it will crash, and beneath its weight will humanity be crushed. In the present it is the duty of every man and woman to exert, at all times, the power of their minds, to lift civilization higher so that the advantages it affords may be theirs. We ask every Rosicrucian to please write at once for a package of Rosicrucian literature to distribute among friends, or place informative leaflets where people may find them. It is a Rosicrucian duty to cultivate human intelligence so that this intelligence may elevate civilization. Don't delay. Write now, to the address below, for the free package of attractive, assorted literature (also ask for the booklet, "Things You Can Do To Help").

ROSICRUCIAN EXTENSION DEPARTMENT

Rosicrucian Park
California

U. S. A.

San Jose





OPENING a door, the other day, into what I thought was an empty room, I found myself in perhaps the busiest place in Rosicrucian Park. It was like stepping into a stage designer's studio. Colorful friezes covered the walls; a scale model of the Valley of the Nile took up one side of the room; several clay statues of Egyptian figures stood on pedestals; a table was piled with blueprints, and in the midst of it all sat Diana Bovée Salyer, staff artist, large as life and twice as busy. She hardly noticed me so immersed was she in things Egyptian—all decoration for the new temple. It was impressive. I felt bathed in light and color.

The artist carefully showed me, by reference to the blueprint, just where each piece fitted in, and I glimpsed something of the beauty that the new temple will hold. I hurried back to my cubicle and looked at the huge shell just outside my window and thought how wonderful it will be to have here in Rosicrucian Park a temple not only rich in material beauty but also in spiritual strength.

It is interesting to note the progressive activities which lodges and chapters have undertaken: Public speaking classes have been a favorite; language groups, too. Nefertiti of Chicago is currently sponsoring an art class. Temple Echoes will be eagerly awaiting news of the first folk-dancing group established.

The Bulletin of Thomas Jefferson Chapter brings word that Frater Wil-

liam N. Whittington, Grand Councilor of the Order for the South Atlantic States, is home again after an extensive trip abroad which included Italy, Greece, Spain, and Portugal. Frater Whittington is employed by the State Department. He was on the Pacific Coast in 1945 when the United Nations Conference took place in San Francisco.

The Baltimore Symphony Orchestra has a member in its viola section who also doubles at the piano or celeste. He is Edmund R. Cooke, who also serves as the orchestra's librarian. Recently, Mr. Cooke created an orchestral score for Shostakovich's *The United Nations on the March* from a sketchy piano part, since there was no orchestration of the piece to be found in the United States. Our information comes from the Symphony's bulletin *The Lyric*. Rightly, the Symphony is proud of Mr. Cooke. So are we, for he is a Rosicrucian, a member of the AMORC John O'Donnell Lodge of Baltimore.

This department has just seen pictures of the pyramid ceremony held last September in San Juan, Puerto Rico, under the auspices of Luz de AMORC Chapter. Accompanying the pictures was a rather extensive newspaper account of the occasion. It is heart-warming to receive such evidences of the unity of purpose and endeavor which actuates Rosicrucians wherever they are. Souvenir cards of the San Juan ceremony were cardboard pyramids bearing the Rosy Cross in gold with the rose in red. Above the cross were the words "Fiesta Piramide 1948"; and below, "Capitulo Luz de AMORC."

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The man who wanted to propose his wife for Congress because she was so successful in introducing bills in the house, probably got the idea in February when the Christmas bills began coming in! Happy the individual who finds his Christmas investment paid off. It would be enlightening to know how Santa Claus would rate in a February Popularity Poll. The thought occurs just now in regard to John O'Donnell's hopeful letter to that gentleman (See *Baltimore Rosicrucian* for November). A desk blotter and pen set were asked for—also, table lamps, hat rack, blackboard, occasional chairs, books, and some potted plants. We trust his serene and jovial benevolence didn't let John O'Donnell down.

▽ △ ▽

From a neophyte in Hawaii came the following thoughts in poetic form. The fact that Soror Iwasa is Japanese may account for their hokku-like quality.

GULF

*This the difference
Between the two:
One has of time a prudent sense;
The other sees eternity.*

LONGING

*Weary of adding patches
To a crazy-quilt of life,
I would see its pattern whole.*

▽ △ ▽

M. Marshall in Southern California reports a significant and worth-while effort against soil erosion by winter rains in the Ojai Valley. Some 23,000 acres are being reseeded from the air. The area covers the acreage burned by brush-and-forest fires in September.

Mustard seed is being used—100,000 pounds of it. Although not expected to cure the situation, the mustard crop will bind the soil sufficiently to retard erosion and give native plants a chance to re-establish themselves. M. Marshall continues: "With seasonal rains carrying off fertile topsoil, cutting deep gullies and building a possible wave of further destructive waters, losses would have pyramided. But today through scientific research the 'too much' is averted. Perhaps tomorrow the answer will be found for the 'too little'."

Interestingly enough, the reseeded

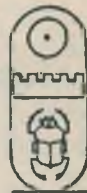
was accomplished by airplane, with a helicopter to seed the smaller canyons where another type plane could not operate. One wonders if such foresight a few years back could not have prevented much of the dust-bowl tragedy.

* * * * *

Correspondent Marshall relayed another bit of information decidedly worth sharing. It concerns some theories on conversion of sea water into fresh water, advanced by free-lance writer John Edwin Hogg. That his ideas are not wholly theoretical is evidenced by a thermo-compression evaporator reportedly operating in Puerto Penasco, a Mexican fishing village on the Gulf of California. At present the Diesel-driven machine is capable of producing 7500 gallons of fresh water daily. This is used for fresh water and for making ice for packing shrimp and oysters for shipment.

Prior to the machine installation all fresh water had to be trucked into the town. "But," says Correspondent Marshall, "whether the evaporator will provide the answer to Southern California's water problem is a question. Increased use by an expanding population in the area as well as the intensive use of local underground pools by factories during the war-years have combined to reduce the levels of these underground resources. In some cases, water-bearing beds formerly above sea level are now at levels 75 feet below that of the sea. In addition, these fresh-water pools are open to seepage of salt water.

"Water consumption in Los Angeles alone during the past year rose three billion gallons, according to figures released by the city's Water and Power Department. About 75 percent of its supply comes through the aqueduct in the Owens Valley-Mono Basin district, 21 percent from the Los Angeles River and local wells, and the remainder from the Colorado River. Allotment of that river's supply remains in a snarl among the seven states sharing its resources. Meanwhile the Los Angeles Water and Power Department draws attention of its subscribers to the problem by a printed legend on the back of its bills pointing out the Colorado River as 'the last water hole' and 'the only additional dependable water supply that can sustain community growth'."



Not that it matters, but this department in November chronicled Mr. Poole's vacation pickup—*Tyrannus verticalis*. It suggested that it might be acceptable to the San Diego Chapter's Social Committee as a door prize. Now comes Nell D. Johnson, Chapter Secretary, wanting to know whether the bird is a jailbird, a songbird, a Swedish veal bird or a bird of paradise; whether it has a genealogy, is a bird with a broken wing, has a gilded cage attached, or uses profanity. She even becomes specific and says that San Diego is looking for a sweetly-dispositioned mezzo-soprano with no allergies, and of such size and succulence as to be at home, smothered with dressing, in a moderate oven of 350 degrees F.

That's really looking a gift bird in the mouth. It makes clear what San Diego Chapter is thinking. It doesn't

want *Tyrannus verticalis*; it wants a shmoo. According to *Woodnotes Wild*, my handy compendium of ornithological misinformation, shmoos can be found only in Dog Patch—wherever that is.

▽ △ ▽

Requests have been made for the pronunciation of the surname of Frances Vejtasa, editor of Rosicrucian publications. This linguistic necessity has arisen in connection with the use for club purposes of the UNESCO article, "New World Hope," which appeared in the *Rosicrucian Digest*, July, 1948. The thought occurs that this information might answer the question for more of our readers. The name is pronounced Vey'-tah-sah (the *ey* being pronounced as the *ey* in the word they).

▽ ▽ ▽

Labor-Management Relations

By JOHN GOTTLIEB HALBEDEL, F.R.C.

The cases referred to in this article are reviewed in full in supplementary material submitted by the author for the Editor's files. It has been thought unnecessary to detail them in an article such as this for the general reader. They serve to show, nonetheless, the careful background of minute acquaintance with actual conditions on which Frater Halbedel bases his opinions.

—THE EDITOR



LABOR - MANAGEMENT relations are so inextricably tied in with the economic structure of the United States and other countries that appraisal of their value is a timely round-table topic everywhere. Mutual distrust exists and derives from uncontrolled greed which is as yet a dominant part of human nature.

Buried treasure (natural resources), unused capital, idle hands, and brooding minds constitute a threat to the economy as well as to the security of a nation. Management and Labor started on their great venture in apparently opposite directions. Manufacturers organized themselves into a powerful unit. Labor, having been reduced to a

state bordering on slavish dependence, was finally forced to organize to fight back.

When Management and Labor, through legally constituted bargaining agents, entered into contracts and agreements, many grievances resulted. The history of disagreements, beginning with the worker, his steward, his foreman or supervisor, and continuing through successive stages, to negotiations by Union representatives and Company officers is well known to all. The following grievances are being negotiated daily throughout American industry. Greatly abridged, these case histories, taken from the official files of a New England local union, can throw light on the general Management-Labor picture:

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(1) TIME STUDY OF ROTORS

Company cut price without consulting Union. Union asked for a time study. The first time-study was thrown out. In the second time-study, the Wage Rate Department objected. In the third time-study, Wage Rate time-study man walked off the job. Foreman refused to negotiate. Shop grievance committee met with general foreman, who offered a temporary price. Union, however, refused to accept this offer. Grievance board met with superintendent. Management claimed they could not establish a fair standard price on the three previous time-studies. Shop grievance board met with the plant manager, who also refused to establish a standard price based on past time-studies. After hours of discussion, the Union's demand was acceded to. Negotiations consumed approximately thirteen days, a total of some sixty-five hours.

Grievances sometimes arise from ambiguous or contradictory wording of contract or agreement, permitting several interpretations: One by the Company, another by the Union. The following example is representative:

(2) SERVICE CREDITS

Richard Roe started working for a certain Company on December 7, 1942. He was injured on February 23, 1943, and remained absent until May 17, 1943, during which time he received workmen's compensation. Returning to work, he was told that three months would be deducted from his service record. He reported the matter to his department steward, who collected the necessary facts and submitted his findings to the shop grievance board. It was brought to the attention of the plant management. The plant management decided against the employee, basing the decision on its interpretation of the first sentence in the clause dealing with service credits. This case was reopened time and again. After five years of repeated hearings and negotiations, research and maneuvering, Roe is still three months' short in his service record (seniority). There the case stands, continuing to cause feeling among many employees denied service credits to which they believe they are rightfully entitled. Grievances of this type and

unsatisfactory settlements cannot be considered conducive to harmonious labor-management relations.

(3) NEGOTIATIONS FOR WAGE INCREASE

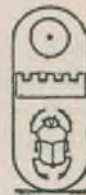
After four months, negotiations for a general wage increase broke down in 1945. A nationwide strike started on January 15, 1946, and ended March 18. The "Terms of the Settlement" were in the form of a "7-Point Agreement" to be ratified by members of all Locals. This was duly signed by representatives and dispatched to all Locals for ratification.

Point No. 3 of this "7-Point Agreement" contained the assurance of "No discrimination against any employee by . . . Company or the Union." The "Terms of the Settlement" were ratified and the workers returned to work. Subsequently, the Company did discriminate against its workers who were members of the Union, by deducting nine weeks from their service credits (seniority). The Union promptly submitted this serious breach of contract to arbitration.

The hearing was conducted before a Trial Examiner of the National Labor Relations Board who upheld the Union. There is no certainty, however, that the present Board will uphold the decision of the Trial Examiner should it eventually decide to review this particular case left over by the old Board.

These three case histories constitute powerful factors in labor-management relations. The first grievance cited shows clearly how labor-management concessions prevented serious loss in time, money, and production, and also unnecessary work stoppages in all their disruptive potentials. The problem was solved to the satisfaction of all parties, thus contributing immeasurably to the harmonious relationship between management and labor.

The second, dealing with service credits, pointed out how ambiguity and contradiction in contracts or agreements can lead to interminable, time-consuming arguments and grievances. Both Management and Labor are plagued no end because of the varying interpretations made possible by loosely worded contracts and agreements. Much harm is being done thereby to



what might otherwise be harmonious relations between the two contracting parties.

The third grievance, growing out of the Company's failure to live up to its "7-Point Agreement with the Union," is presented as one good reason why workers harbor distrust against Management: Many promises made by Management and accepted in good faith by Labor cannot be trusted.

To formulate a completely satisfactory answer to the all-important question "How can labor-management relations be improved?" is perhaps not yet possible, but to offer a few constructive suggestions may point out the right direction.

We Need Each Other

Mutual understanding and cooperation, fairness and honesty on both sides, can lead to considerable improvement of labor-management relations. Business is a joint enterprise, the responsibility for its success being divided between Management and Labor.

An ideal relationship cannot always be achieved. Management demands the biggest possible returns from its investments; Labor seeks the highest wages it can obtain in exchange for services rendered. Labor is not overly enthusiastic about all-out production; Management keeps clamoring for more and ever more production. Men, machines, and tools have their physical limitations. Out of these opposing states of mind, grievances have their dark beginnings. They increase with delay in their final and satisfactory settlement. Negotiations drag through weeks and even months of bickering, and frayed tempers and mutual dis-

trust are the result. The upshot of it all is bad work. Growing scrap-piles, speed-ups, machine rate cutbacks, insistent demands for all-out production, nonsettlement of important grievances, noncooperation, misrepresentation of highly controversial issues, these are dangerous factors and cannot be said to be conducive to happy, harmonious relations between Management and Labor.

Rule by force and violence is not only obsolete but also detrimental to the security of the nation as a whole. No man can legislate human nature. To keep eternally waging a cold war with anti-labor legislation, injunctions, and ill-advised restrictions is tantamount to creating a Frankenstein which will destroy both Management (free enterprise) and Labor (organized labor). Management should pay workers wages on a level with the cost of living, and finance adequate health insurance programs, unemployment compensation, and old-age pensions generous enough to allow the necessities of life.

Present understanding of the needs of workers, big and small business, would seem to call for such cooperation. The benefit of such cooperation would be mutual!

Workers the world over are haunted by the same fears: "insecurity, sickness, loss of their jobs. Educate the individual worker and the entire force will improve. With all the getting, get understanding. Reach the worker's heart and put his mind at ease. No matter how large the enterprise, many small units (individual workers) keep it functioning. Individual independence is a thing of the past. "We all depend on each other!"

ENROLLMENT IN THE ROSE-CROIX UNIVERSITY

The 1949 session of the Rose-Croix University will be held July 25 to August 13. Here is your opportunity to fulfill a desire to study additional subject matter relating to the Rosicrucian teachings and in the fields of science, philosophy, art, and music. Competent instructors from leading educational institutions of this country will be on the staff of the Rose-Croix University to give you special training and instruction in the fields that especially interest you. Class instruction, special courses, and lectures on Rosicrucianism will be presented. Advance preparation by the prospective student is necessary for the Rose-Croix University; this requires only a short time. In order to be able to attend, secure the details now and forward your application to matriculate. For further details ask for the book *The Story of Learning*. Write to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California.

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An Alchemical Miracle of Healing

By DR. H. SPENCER LEWIS, F.R.C.

(From *The Mystic Triangle*, November, 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



WITH the permission of our readers, I wish to present this intensely interesting account in the same manner as it might have been recounted had it occurred several hundred years ago in one of the old Rosicrucian institutes instead of but yesterday.

To give the proper *atmosphere* to the incident we will assume that each of us is a privileged visitor at a very secluded and exclusive academy or institute of the Rosicrucians somewhere in Europe, where are assembled many of the Rosicrucian masters, including those who specialize in therapeutics (or methods of natural healing), alchemists (or specialists in the study of natural elements), and several physicians who have been visiting a number of clinics, hospitals, and sanitariums in various countries for the purpose of gathering information on a subject that is occupying the attention of the medical world.

And we will further assume that this great conclave to which we are visitors is the third in a series and the last to be held for some time; and now final reports and the revelation of a *miracle*

are to be made to the intensely expectant assembly.

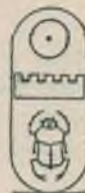
We are located at the side of the great hall where we can see and hear distinctly. After the usual preliminaries the Master of Ceremonies makes a brief address:

Problem Related

"My beloved Brethren, the hour has come for us to examine and record the results of our series of tests and experimentations relating to one of the most interesting problems we have had to consider this year and one which is of great importance to the world.

"Well will you recall the intensity of the plea made by Frater McCollum in this hall three months ago when the problem which perplexed the eminent physicians of this country was presented for our consideration. Frater McCollum was called by us from his laboratory of alchemical and biochemical experimentation to listen to the comments made by those of our Fraters who had labored with medicine and surgery in an effort to solve the problem without success.

"I need not read again the detailed reports presented at that time, but I will give a brief survey of the problem,



so that those present here for the first time may fully appreciate the nature and seriousness of it.

"Ever since certain great national affairs resulted in the injury to the anatomy of so many men, physicians and surgeons have been perplexed by the fact that in a large percentage of cases broken or injured bones have refused to knit in a natural manner as we know they will do under normal conditions.

"This has resulted in hundreds being bedridden or unable to labor for many years. Perhaps the conditions noted by these physicians are not much different from those which have existed for hundreds of years; but the increased number of cases of injured or broken bones gave increased figures in the statistics gathered, and presented an alarming situation.

"As has ever been the practice of this institute, we were deeply concerned, for it is our avowed purpose to consider the needs of humanity, the problems of science relating thereto and the possible application of our *special knowledge* to the relief of human suffering. As Brethren of the Rosy Cross (to which we now make salutation), our personal endeavors, our minds, our laboratories, clinics, and institutes are devoted to the upbuilding of the human race and the advancement of civilization. For this reason alone do our Brethren labor untiringly in their efforts to analyze, classify, and test the laws of physics and chemistry, while some also labor diligently with the profound secrets of nature and strive to penetrate the veil that seems to hide the facts from casual observation—'All for the Glory of God,' as we chant in our sacred convocations.

"And so it came about that some eminent physicians not connected with this institute, but highly proficient in their art, sought our assistance. As typical of the many cases they had studied, they brought here a man still in general good *harmonium* (harmonious activity of all functions in the body), but crippled and incapacitated because certain bones—those of the wrist—would not knit in a normal manner.

"Mr. X. was duly examined by us and a record of his case disclosed that the wrist had been broken in an accident nearly two years previously. The

fracture was reduced, the bones set and the arm put in a proper sling, but the bones failed to knit. At intervals for many months, surgeons performed careful operations in an attempt to assist nature, but the bones still failed to unite. Here in our institute a fifth operation was performed, and the results were carefully watched. After waiting several months we found that the expected knitting did not take place—and the wrist was useless.

"It was then that our medical and surgical departments consulted our other Brethren who are experienced in various lines and at the first general session of this assembly the problem was presented to all. Bear in mind this individual case was being considered only as typical of hundreds known to us and perhaps unknown thousands throughout the world today, who are cripples, invalids, helpless, because of a similar condition. Our hearts were deeply touched. We knew there was a 'call' for our work.

From the Laboratory

"At this first general session several of our specialists presented their views, and then Frater McCollum made that wonderful, inspiring plea, to which I have referred. If I recall his words correctly, he said:

"My Brothers and Colleagues, I see in this problem the manifestation of many of the principles long known to our fraternity, and, I think, I see also, a solution. I make plea on behalf of Nature. I rise to proclaim her demands and protect her virtues. I assume her defense and commend her retaliation. We are not her victims but her persecutors in our attempt to be her procurators. How richly and wonderfully she blesses our observances of her laws and consistently demonstrates her remonstrances.

"She is ever ready to fulfill the Divine Decrees and carry on the reconstruction necessary to the maintenance of life and health in the living body; but she rightly demands that cooperation and assistance which are necessary to her functioning. She works no miracles save that miracle of all miracles—fulfilling law! She knows no exceptions, contemplates no mystery and enconceals no hidden prerogative of action.

"'God has decreed that of the dust of the earth shall our bodies be formed and nourished, as from the invisible essence of His consciousness shall come the life to animate the material form. But it is incumbent upon us—with all our boast of free will—to adhere to the Divine Principles and maintain the standard of physical elements which enter into the earthly composition of our bodies.

"My study of chemistry and its relation to biology enables me to understand why nature has been unable to operate in accordance with her laws, and I make plea for an opportunity to demonstrate the willingness of nature to do so in this particular case and manifest her perfect power. Therefore, with the privilege of my Brethren and the honorable physicians who have sought our help, I will suggest a simple solution to the problem.'

"We waited patiently for a while until Frater McCollum had consulted his tables of laws and principles, and were rewarded by this strange advice:

"Let the patient breathe deeply while in the fresh air, carefully exhaling each time, and drink at least five glasses of cold water each day. He may eat carefully of healthful foods, including a little calves' liver three times a week, adding a pinch of salt, and since he likes buttermilk, that too may be taken each day, and some orange juice.

"But, I have here a few pellets of nature's own alchemical production of which he shall take three minute grains daily while standing erect, facing the East and giving a prayer of thankfulness to God for his life and privileges. If this outline is adhered to, his bones will heal and knit and in one moon cycle of twenty-eight days from this hour his wrist will be healed.'

"Today, my Brothers, we witness the fulfillment of that prediction. What others may call an alchemical miracle has been performed, and the man who was crippled in the use of his hand for many years, is able, as you see, to use it freely.

"Still, another problem confronts us. How shall we advise the world of our success and reveal to all physicians the plea and process given by our Frater McCollum? We cannot retain this val-

uable information, for the Higher Laws would deny us any further Illumination if we failed to give suffering humanity every principle revealed by our work and study. On the other hand, we must present the process to the public, to the uninitiated minds, in terms that they can comprehend; for millions still scoff at our metaphysical principles and have no faith in our postulations involving Divine Decrees, the love of God, and the virtue of nature's decretals.

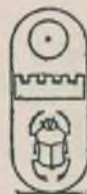
"Therefore we shall have to revert to our usual custom and have the public prints carry a modern version of this matter to the minds of men. Frater McCollum shall be given credit before the world, much as he prefers to have God and nature glorified, and his formula shall be presented as a prescription, couched in scientific, cold, material, chemical terms, and our individual understandings shall be submerged to the end that all men may benefit from this series of special sessions, and science given another victory. Brethren, arise, and pay homage with me to God, His wonderful laws, our privilege of comprehending them, and our sacred sign under which we shall ever continue to labor in behalf of man's best interest—to the greater glory of God! This convocation is closed!"

The Miracle

And now, we look out into the world to see how this great event would have been announced—had it truly happened as described. Miracle? Indeed! And such miracles of healing have occurred thousands of times in the past. How little do we realize that what the modern physician and surgeon offers us today in relief of our suffering, as a seeming simple process, is the result of just such tireless, selfless, unselfish, and altruistic endeavors as described above.

Here follows the public announcement of what would have been called a *miracle* one thousand years ago. How commonplace it seems in public print. This news item is taken from the *San Francisco Examiner* of Sunday, October 11, 1925:

BALTIMORE, Oct. 4. [1925]—From the research department of Johns Hopkins Hospital came an announcement which should mean relief from pain and long disability to many sufferers.



There has been developed at the hospital a treatment for patients whose bones, once broken, have refused to knit, so that often they have been bed-ridden or unable to work for years. In more than a score of such cases, it was announced, the patients have been cured and fully restored to health and strength by the new treatment. In only two instances, where unusual and abnormal conditions existed, has it failed.

The treatment consists only in feeding the patients what has been found to be the proper kind of food. It sounds like a joke, doctors asserted, to say that a diet of calves' liver and buttermilk will make broken bones unite, but it is a fact that these two items play a large part in the cure.

The case that led to the discovery of the treatment was that of a man whose wrist was broken in an automobile accident nearly two years ago. The fracture was reduced, the bones set and the arm put in a sling, but the bones failed

to knit. Several months went by, while various surgeons at intervals performed operations on the injured wrist, but the bones still failed to unite. The wrist was useless.

The patient was taken to Johns Hopkins Hospital and a fifth operation performed. That also was a failure.

The research men at the hospital took up the case. Analysis showed that the patient's blood was deficient in phosphorus and calcium. Dr. E. V. McCollum, professor of biochemistry at Johns Hopkins School of Hygiene and Public Health, was called in. He prescribed a special diet for the patient, including three ounces of calves' liver, which is rich in phosphorus, three times a week. And every day the man was given a pint of buttermilk, along with orange juice, raw vegetables, and three grains of calcium. Within a few weeks the broken bones in the wrist had completely united.

Tests with other cases followed, and all proved equally successful.

REPORT FROM GERMANY

"The average man in Germany does not know exactly how he should meet the future or whether he can carry on. Newspapers and radio broadcasts daily deal with the subject of the problems of youth. Churches, political parties and high schools struggle against the destructive forces which have arisen among the youth.

"Former soldiers are again attending school. The majority of them are between nineteen and twenty-five years of age. Theirs has been a very sad experience. Let us look at their previous education. They were greatly indoctrinated with Nazism. They had confidence in those expounding it. Time has proved to these young people that the pictures that were painted for them were false. Their ideals have been shattered. To put something new and worthy in their empty hearts is the task of the youth organizations.

"What is now being offered is, as a whole, unsatisfactory. In fact, the youth distrust what is being presented. The outlook beyond their own borders is most certainly not an inspiring one for these youths. And so, with their disappointment with life and the affairs of the world, they are in a state of deepest pessimism and inculcated with a feeling of hopelessness. This results in a spirit of abandon.

"What about the older generation? In the eyes of German youth, the elders are guilty of all the trouble which they have experienced and the difficulties that confront them. Therefore, they deny the leadership of the elders and distrust their promises for the future. The best of the youth tries to find a new foundation, something that represents the worthy things of life. The political parties, most certainly, are not satisfying these longings. The churches try to circumscribe them with their dogma and science is satisfying only the intellect. The soul is still hungry and longing.

"This state of affairs is dangerous. We must not forget that this youth is the Germany of tomorrow. They are torn between the doctrines of the east and the west. Only a knowledge free of bias and profound with the worthy things of life can assure a peaceful German security. Youth trained in the thoughts and teachings of the Rosicrucian Order would never become dangerous to other nations or to their own."

The Reader's Notebook

By

JOEL DISHER, F.R.C.

Literary Research

Department



Opinions expressed are the writer's own. In no way are they to be understood as AMORC's endorsement or recommendation of books quoted or mentioned; nor do they constitute an official judgment.



LOGAN PEARSALL SMITH once quipped: "Some people recommend life, but I prefer reading." That may be a little extreme and somewhat the view of an escapist; yet it has its attractions.

For most of us, books often furnish the outlet that the actor enjoys, of living other lives for a time; and always books encourage the verisimilitude of living which deepens the understanding and enlarges the sympathies.

Personally, I like books, like to talk about them, refer to them, have them around me. Some books I know only by their formats and outside covers; others, I am acquainted with slightly, and a few I depend on constantly. They are not always new; in fact, most of them are old and show signs of having been many places and been handled by numerous hands. All of them are written in and underlined; all are my friends and counselors. There are newcomers, too—strangers in whole or part with whom I am feeling my way. I confess, also, that occasionally I include something for show—something to indicate that the higher branches of learning have their appeal, such as a book on quadratic equations, the poems of Robert Browning or T. S. Eliot, and Dr. Diringer's scholarly *The Story of*

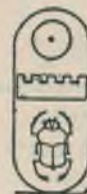
the Alphabet; or the recent study of the failure of the German university by Frederic Lilge published by Macmillan Company this year with the title: *The Abuse of Learning*.

This is a valuable book, sincerely and straightforwardly written. It points up the fact that as inevitably as always the consequences of one's ideals and thought manifest themselves for good or ill, first in ourselves and then in our community and in the country of which we are a part.

Humanism, which educationally we may consider to be the fixing upon ideals and humanity, had according to Frederic Lilge only a brief flowering in the Germany of the last century. Intellectual life was virtually sterile in the eighteenth century. In Lilge's words:

"The idea that universities should contribute to interstate, let alone international, exchange of thought and to the universal advance of knowledge contradicted the politics and economics of the time." It is possible to understand then, the works of such men as J. J. Engel, Christian Wolf, Wilhelm von Humboldt, and Goethe as protests against the state's attitude that the individual had no right to personal aspirations or unhampered development of his inherent abilities.

This helps us to a better perspective as to the greater difficulties which faced



those even earlier pioneers in education, the Rosicrucians whose activities stemmed from Württemberg, Wolfenbüttel, and Luneberg.

Nonetheless, progress was slow and mainly showed itself in the zeal for Humanism engendered beyond the borders of Germany where the ideas of these men struck fire.

Humboldt by his essay, "The Sphere and Duties of Government," inspired John Stuart Mill to write *On Liberty*. However, when he himself became Prussian Secretary for Education, he felt hampered and had to modify his theories considerably in order to accomplish anything. Even Kant was reprimanded, as late as 1794, by officialdom because in his philosophic teaching he did not use "his prestige and talent for the realization of our Patriarchal intentions."

Remorselessly the pattern of education in Germany is made plain in the chapter headings of Lilge's study:

- I The Brief Flowering of Humanism
- II The Idealist Conception of a University
- III The Idolatry of Science
- IV Criticism and Satire of Academic Culture: Nietzsche

V The Growth of Modern Irrationalism and Fascist Mythology

VI The Last Stand of Rationalism

Nazism completed the cycle. What will happen now? Will the pattern repeat itself? Yes, if not in Germany, then elsewhere.

It is not without significance that in Russia the Central Committee of the Communist Party recently relieved two scientists of their responsibilities because their findings were not in accord with the political theory endorsed by the Central Committee.

The Lilge book is new but its theme is old, and the lesson it brings home is one the mystics have tried for centuries to inculcate in their disciples. It is summed up in an old woodcut which appears on page 81 of *Behold the Sign* (Vol. X, The Rosicrucian Library). Here is a tree whose trunk is the form of a female figure. At the foot of the tree, men and women recline in attitudes of sleep or abandonment. Misuse of knowledge or greediness for its fruit beyond a capacity to use it, had been their undoing. Man should acquire knowledge only to the degree of his ability to make it serve a useful purpose; otherwise, for him, it becomes an evil.



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This photograph is of an ancient wooden model of an Egyptian granary on exhibit in the Rosicrucian Egyptian Museum. The model is not only an illustration of ancient handiwork, but this miniature made by the ancient Egyptians confirms the stories in the Bible concerning the great storehouses and granaries of the Pharaohs.

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(Directory Continued on Next Page)

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Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master, Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

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Victoria Lodge, 725 Courtney St. J. V. Kent-Fawkes, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ont.:

Windsor Chapter, 808 Marion Ave. William G. Wilson, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Man.:

Charles Dana Dean Chapter, I. O. O. F. Temple, 293 Kennedy St. John A. Sunde, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

DENMARK AND NORWAY**Copenhagen:***

The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carl Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

*(Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.

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Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Helen D. Goad, Master; L. T. Cameron, Sec. Sessions 1st Tues. and 3rd Wed., 8 p.m.

El Paso:

El Amarna Chapter, 519 North Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2 p.m.

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Moses M. Alfrey, Master; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

Houston:

Houston Chapter, 1320 Rusk Ave. W. C. Putney, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p.m.

UTAH**Salt Lake City:**

Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON**Seattle:***

Michael Maier Lodge, Wintonia Hotel, 1431 Minor. H. F. Mack, Master; E. M. Shanafelt, Sec. Sessions every Fri., 8 p.m. Library open Tues., Thurs., Sat., 1-4 p.m.; Wed. and Fri., 7-9 p.m.

WISCONSIN**Milwaukee:**

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. C. W. Schmid, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymund Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:

London Chapter, Dr. Wm. Mellor, Master; Richard Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

HOLLAND**Amsterdam:**

De Rozekeuizers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 141; H. F. Pot, Gr. Sec., Molenbeekstraat 23.

ITALY**Rome:**

Italian Grand Lodge of AMORC. Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Carlos Nunez A., Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis. Mexico, D.F.

NETHERLANDS EAST INDIES

Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

NEW ZEALAND**Auckland:**

Auckland Chapter, Victoria Arcade, Room 317. Eric C. Franklin, Master, 55 Speight Rd., Kihimarama, E. 1; John O. Anderson, Sec. Sessions every Mon., 8 p.m.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN

Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master; Inez Akesson, Sec., Vastergatan 55, Malmo.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

VENEZUELA**Caracas:**

Alden Chapter, Velázquez a Miseria, 19. Sra. Pilar de Carrizales, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6 p.m.



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